AUM

THE wheel of life moves on ; a wheel of which the spoke is the understanding, of which the pole is the mind, of which the bonds are the groups of the senses, of which the outer rim is the five great elements, of which the environment is home; which abounds in old age and grief, and, moving in the midst of disease and misfortune, it rotates in space and time.—*Anugita, ch. xxx.*

THE PATH.

VOL. VIII. JANUARY, 1894. NO. 10.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

OCCULT ARTS.

No. IV.

SOME PROPOSITIONS BY H. P. BLAVATSKY.[1]

THE following is extracted from H.P.B.'s first book, and is printed in this series with the belief that it will be useful as well as interesting. She gives some fundamental oriental propositions relating to occult arts, thus:

1. There is no miracle. Everything that happens is the result of law—eternal, immutable, ever-active. Apparent miracle is but the operation of forces antagonistic to what Dr. W.B.Carpenter, F.R.S.—a man of great learning but little knowledge—calls "the well ascertained laws of nature". Like many of his class, Dr. Carpenter ignores the fact that there may be laws once "known", now unknown, to science.

2. Nature is triune: there is a visible objective nature; an invisible, indwelling, energizing nature, the exact model of the other and its vital principle; and above these two is *spirit*, the source of all forces, alone eternal and indestructible. The lower two constantly change; the higher third does not.

[1] *Isis Unveiled*, Vol. ii, page 587, *et seq.*

3. Man is also triune: he has his objective physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third—the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity.

4. Magic, as a science, is the knowledge of these principles, and the way by which the omniscience and omnipotence of the spirit and its control over nature's forces may be acquired by the individual while still in the body. Magic, as an art, is the application of this knowledge in practice.

5. Arcane knowledge misapplied is sorcery; beneficently used, true magic or wisdom.

6. Mediumship is the opposite of Adeptship; the medium is the passive instrument of foreign influences, the Adept actively controls himself and all inferior potencies.

7. All things that ever were, that are, or that will be, having their record upon the astral light, or tablet of the unseen universe, the initiated Adept, by using the vision of his own spirit, can know all that has been known or can be known.

8. Races of men differ in spiritual gifts as in color, stature, or any other external quality; among some people seership naturally prevails, among others mediumship. Some are addicted to sorcery, and transmit its secret rules of practice from generation to generation, with a range of psychical phenomena, more or less wide, as the result.

9. One phase of magical skill is the voluntary and conscious withdrawal of the inner man (astral form) from the outer man (physical body). In the cases of some mediums withdrawal occurs, but it is unconscious and involuntary. With the latter the body is more or less cataleptic at such times; but with the Adept the absence of the astral form would not be noticed, for the physical senses are alert and the individual appears only as though in a fit of abstraction—"a brown study", as some call it. To the movements of the wandering astral form neither time nor space offers any obstacle. The thaumaturgist thoroughly skilled in occult science can cause himself (that is, his physical body) to *seem* to disappear or to apparently take on any shape that he may choose. He may make his astral form visible, or he may give it protean appearances. In both cases these results will be achieved by a mesmeric hallucination simultaneously brought on. This hallucination is so perfect that the subject of it would stake his life that he saw a reality, when it is but a picture in his own mind impressed upon his consciousness by the irresistible will of the mesmeriser.

But while the astral form can go anywhere, penetrate any obstacle, and be seen at any distance from the physical body, the latter is dependent upon ordinary methods of transportation. It may be levitated under prescribed magnetic conditions, but not pass from one locality to another except in the usual way. Inert matter may be in certain cases and under certain conditions disintegrated, passed through walls and recombined, but living animal organisms cannot.

Arcane science teaches that the abandonment of the living body by the soul frequently occurs, and that we encounter every day in every condition of live such living corpses. Various causes, among them overpowering fright, grief, despair, a violent attack of sickness, or excessive sensuality, may bring this about. The vacant carcass may be entered and inhabited by the astral form of an Adept, sorcerer, or an elementary (an earth-bound disembodied

human soul), or, very rarely, an elemental. Of course an Adept of white magic has the same power, but unless some very exceptional and great object is to be accomplished he will never consent to pollute himself by occupying the body of an impure person. In insanity the patient's astral being is either semi-paralyzed, bewildered, and subject to the influence of every passing spirit of any sort, or it has departed forever and the body is taken possession of by some vampirish entity near its own disintegration and clinging desperately to earth whose sensual pleasures it may enjoy for a brief season longer by this expedient.

10. The corner stone of magic is an intimate practical knowledge of magnetism and electricity, their qualities, correlations, and potencies. Especially necessary is a familiarity with their effects within and upon the animal kingdom and man. There are occult properties in many other minerals equally strange with that in the loadstone, which all practitioners of magic must know and of which so-called exact science is wholly ignorant. Plants also have like mystical properties in a most wonderful degree, and the secrets of the herbs of dreams and enchantments are only lost to European science, and, useless to say too, are unknown to it except in a few marked instances such as opium and hashish. Yet the psychical effects of even these few upon the human system are regarded as evidences of a temporary mental disorder.

To sum up all in a few words; Magic is spiritual wisdom; nature the material ally, pupil, and servant of the magician. One common vital principle pervades all things, and this is controllable by the perfected human will. The Adept can stimulate the movements of the natural forces in plants and animals in a preternatural degree. Such experiments are not obstructions of nature but quickenings; the conditions of intenser vital action are given.

The Adept can control the sensations and alter the conditions of the physical and astral bodies of other persons not Adepts; he can also govern and employ as he chooses the spirits of the elements. He cannot control the immortal spirit of any human being living or dead, for all such spirits are alike sparks of the Divine Essence and not subject to any foreign domination.

Propositions 2 and 3 contain and include the seven-fold classification. In 1877 H.P.B. was writing for those who had known but the three-fold scheme. In number two the vital principle (*prana* or *jiva*) is given; the body with vitality makes two; the real man inside called the soul, being composed of *astral body*, *desires*, and *mind*, makes five; the spirit, including the connecting link of *Buddhi*, completes the seven. The will is one of the forces directly from spirit, and is guided, with ordinary men, by desire; in the Adepts' case the will is guided by Buddhi, Manas, and Atma, including in its operation the force of a pure spiritual desire acting solely under law and duty.

WILLIAM Q. JUDGE.

(To be continued.)

"He who beholds all beings in the Self, and the Self in all beings, he never turns away from it".—*Vagasaneyi-samhita Upanishad.*

SPIRITUALISM.

A "SPIRIT" TESTIFIES ON MATERIALIZATIONS.

LAST month we gave two prophecies from the "spirit" Jim Nolan as reported some years ago by the *Religio-Philosophical Journal.*[1] As this "control" has expressed himself quite definitely on several subjects, this article deals with some of his views on the phenomena of materialization of "spirit forms". The method of communication needs explanation. It is reported as being through his "materialized organs of speech". It is what is sometimes called the "independent voice". In these phenomena the medium was not entranced but carried on conversation, and the voice would sound from the air or out of the wall. Sceptics of course say that it is purely ventriloquism by the medium, but there are a large number of credible and intelligent witnesses who say that after careful examination no such trick was played, and that in several instances the voice was plainly heard while the medium was speaking at the same time. There is no exclusive impossibility in the matter, for two classes of spirits can project a voice from what appears to be empty space. The first is composed of the spirits of living men who have gained great occult power, and the other of certain gross entities existing in *Kama Loka.*

The *séances* used for this article were reported by the *R. P. Journal*, beginning October 13, 1877. Replying to the first question, Jim Nolan's voice said that he understood "the processes of form materialization of spirits", and was then asked to fully explain such alleged materializations. His answer completely demolishes the theory that a spirit can materialize itself, and throws doubt around the identity asserted for any so-called spirit, but his views have not been accepted by the Spiritualists. He said :

Question.—Will you fully explain the mechanical process, without going into the chemical properties of the various constituents farther than may be essential to a clear understanding of your statements ?

Answer.—You understand that electrical particles in a darkened room are in a quiet condition ; and they are collected together by the spirits and laid one upon the other until a form is completed. After completing this materialized form, we take magnetism from the medium, or such magnetism as we can get from the circle, and put a coating upon the electrical particles of the physical body just completed ; and then the spirit steps into it and uses it in precisely the same manner as you use your physical form, controlling it by strong will-

[1] Inadvertently, in the December article the name of the medium was given as "Hollis Billing" when it should have been "Mrs. Hollis".

power. There are also other modes of materialization; sometimes we merely gather electrical particles and reflect upon them the face of some spirit, a reflected image as from a mirror is then seen; or we first place these electrical particles gathered in on a sheet, like, for example, a sheet of paper; then we coat this sheet with certain chemicals from the atmosphere, and then we reflect electrically upon them, and that brings the form of a face, and you clearly identify the likeness of a spirit; for instance, here is a young girl not more than 16; the medium can be covered with a coating and made to look precisely like her, and then made to appear like the form of an old man of ninety. Sometimes spirits walk out upon the floor. Frequently the medium walks out covered with this dressing or a coating looking exactly like your deceased relative, and, should that fade off, the medium would be standing in your presence.

Being then asked a question regarding deception by mediums when presenting themselves as the spirit called for, he made the following interesting remarks in reply to the second query:

The only mode of purification is the proper purification of yourselves. I will venture to say that you can bring twenty people into this room to-night who ask for materialization; ten out of that number would rather have the medium walk out from the cabinet and personate their friends, provided they did not positively detect the swindle, than go home without any manifestations. The spirits see this, and if not exactly honorable assist the medium. *It is very rarely in cases of materialization that over two or three forms out of the whole number manifesting at a séance* are newly materialized; *the same form is used with another coating.* Really, what would be the use in building a house for every one who wishes to go into one for some especial purpose? Another point: the materialized form shown *never belonged to the physical part of that spirit;* such materializations merely consisting of chemical, electric, and magnetic principles or elements gathered from the atmosphere by the controlling or working band of spirits.

On the twenty-seventh of October in the same year Nolan was asked to explain the dematerialization of spirit forms, and said:

There is in such cases a black or darkened atmosphere thrown around it. It does not actually dematerialize. If it did, it could not be brought back again so quickly. When a body is materialized the particles composing the same are gathered together by the spirits and placed one upon the other until the desired form is completed; if these are separated they go back to the elements they were in before and we only gather them together again with greater difficulty; and often when the form disappears from view and you think it is dematerialized, the spirits have placed around it a darkened atmosphere to shut it from the view of those present.

On the seventeenth of November, 1877, the questions put were cognate to the present subject, and one of them, the fourth of that day, asked if fabrics such as pieces of garments were materialized so as to remain thereafter. Nolan justly replied:

No: such fabrics are not materialized. The spirit can clothe itself in garments that are brought from some place on earth; they are in every sense

of the word material. It is impossible for spirits to materialize any fabric or garment so that it will remain on your earth. It would be impossible for a garment materialized by the spirits to remain on the material plane.

At another *séance* held in the same place and reported in the same journal of October 27, '77, Nolan was asked about memory by the first question. In replying he upheld the old views about the astral light, only calling it "magnetic light". As he was speaking of memory he went into an explanation to sustain his position and said:

In ancient times men called a certain light surrounding and emanating from every person the astral light, and upon which, they taught, was impressed or imprinted every thought or act of the individual. We, the spirits, . . call this emanation a magnetic light. . . . All the acts of life are photographed upon the astral light of each person . . . the astral light retaining all those peculiar things which occur to you from day to day during life.

This is all theosophical and true. It has a wider range than the subject of materializations, and if followed out to its right conclusions will upset many a theory held by spiritualists of their own invention or given them by some of the "lying spirits" Nolan spoke of.

All these remarks by Jim Nolan's spirit we commend to the attention of Spiritualists and Theosophists. The first have ignored them and all conclusions to be made from them for years, and impugned their wisdom by contrary action. The word of one "spirit" should be of more weight than the theorizing of a living follower of mediums. In the plane from which the manifestations come the "spirit" must have more knowledge of these phenomena than the people who live in bodies on this. And when we find—as in the case of Nolan—a great deal of Theosophical and Occult wisdom displayed through his medium, who was unconnected then with the Theosophical Society, giving explanations which accord with what many a Theosophical student knows to be true, his opinions are of greater weight than those of such spooks as deal in platitudes or continue to crystallize more deeply the preconvictions of the medium or the sitters.

Nolan's explanations completely dispose of the identity of the alleged spirits. They assume a good deal in the line of Occultism, but nothing different from the explanations of similar astral and psychic phenomena offered by Occultism and Theosophy. They overturn, it is true, many of the spiritualistic theories, and that is why they have no credence there, for if followed out they would lead to Theosophy. In many of his other replies he says that which if attended to would have long ago purged Spiritualism, excluded the bosh that comes in floods from mediums, and made the cult

of value to the world. He urged purity of mediums and their non-contact with the world. He demanded a cessation of wonder-mongering, of seeking for gratification of curiosity, of selfish questioning for business or other temporary purposes; he insisted on intelligence in question and investigation; he found his requests refused, his suggestions ignored, and then—he disappeared. There are some who think, and perhaps with reason, that he was no disembodied spook, but the spirit of an intelligent living person who sought near the descending arc of the cycle of "spiritualism" to inject a new method and bring about if possible a revival of true psychic investigation and demonstration in a body of people already largely prepared. But he was denied and ignored.

From what he says we can deduce the following as testimony from the world called by spiritualists the world of spirits:

(a) That no "materialized form" is the form of the spirit claiming it.

(b) That all such forms are merely electro-magnetic shapes capable of deluding, being mere reflecting surfaces.

(c) That the necessary elements for them are *sucked out* from the medium and sitters, thus depleting the vital forces of all present.

(d) That in many cases the supposed face of the deceased is a simple picture drawn from the astral light and reflected on the prepared electro-chemical magnetic surface, being delusion number two.

(e) That the astral light and its properties—or some such medium—are known to this super-sensual plane from which the phenomena come.

(f) That the astral light contains, preserves, and reflects when needed the images of persons who have left the earth, hence also of those living as well as of all events.

(g) That inasmuch as no sitter knows personally the facts of the super-sensual realm and its denizens—excluding the few who have vision—all sitters are at the mercy of the spooks and the pictures, and, it being declared by a spook-land denizen that two or three forms at the most are used for a much greater number of alleged identities to masquerade in, the whole question of the identity of reporting spirits is plunged in doubt. This has always been asserted by Theosophists, and in the end of 1877 was clearly and forcibly said by H. P. Blavatsky, who, as Theosophists know, often said during her life that all phenomena were full of "psychological tricks'

(h) Referring further to *(c)* we find that attending *séances* is full of danger to the sitters from the loss of vitality due to the physical and nervous elements taken from their bodies for the purposes of phenomena, whether those be materialization or other. Certainly the materialization *séance* is positively shown by this "spirit" to have such dangers. And if anyone will take the trouble to read what H. P. Blavatsky said (see *Incidents* in her life) to her sister about what she saw with clairvoyant eye at *séances* he will more clearly see the danger; spooks dignified with the name of "spirit" were hovering about like octopi ready to pounce on any sensitive person for the purpose of drawing his vitality; they enveloped such, looking like vast sponges, and then disappeared into the form of the person, sure to leave him less so much energy.

Finally it results that there is a distinct issue raised by Jim Nolan which should be decided by the followers of mediums and "spirits" whether he is right or wrong; if right, as he seems to be from a philosophical view of the matter, then all theories different should be given up. At any rate the spiritualist ought to give a good reason why the views of this spook, so concordant in many things with Theosophy, have had no acceptance, and why he is a liar or a fool and all the rest wise.

WILLIAM Q. JUDGE.

THE FIVE GREAT BESTOWMENTS OF CHARITY.

ONCE upon a time, Buddha was residing in the garden Anatapindada at Jetavana in Sravasti, with a great number of Bikshus. He thus addressed them:—There are five kinds of charity, of which now I will tell you. The first is abstaining from the taking of life. Bikshus, this is a great charity. But let us see, Bikshus, by what reason it is called a great charity. If there was no destroyer of life, all sentient beings then would be favored with the enjoyment of fearless living; and when their mind was free from all fear, such evil as enmity, hatred, and injury would cease to make its appearance. Then all peace on earth and in heaven! This is the reason why abstinence from the taking of life is a great charity. So also of the other four great bestowments of charity, which consists of abstaining from theft, adultery, falsehood, and intoxication.

FACES OF FRIENDS.

George Robert Stowe Mead is the General Secretary of the European Section T.S., and works day in and day out at the Avenue Road Headquarters in London. He is an Englishman and was born in 1863. His father, Col. R. Mead, late deputy Commissioner Her Majesty's Ordnance, is a distinguished Ordnance officer. So George's childhood was spent among soldiers, sailors, cannon shot, shell, guns, and bayonets. His education was obtained mostly at King's school, Rochester. At St. John's College he won school scholarship, and proper Sizarship at Cambridge. He then "went up" destined to read for mathematics supposed to be his forte. Pastors and masters said he must be a "wrangler". But he took the bit in his mouth, threw mathematics to the dogs, and read for Classical Tripos. In that he took classical honors. So far life was aimless and creedless, but unconsciously he was looking for something in life as a reality.

Having become a full-blown A.B. the query was "what to do?" He was offered a chance in an old established practise of an uncle in the law. He refused this, and while looking about taught at a large preparatory school. In 1884 when he went down for Cambridge he read *Esoteric Buddhism*, and then wrote to B. Keightley, saw Mohini, and was put on tbe track of Hindu philosophy, where he felt as if at home. Then he read all he could find on the subject, with no taste for phenomena, but the latter were also studied as a necessity. After three years of teaching he became restless and resolved on a new path, entering as an undergraduate at Oxford to read for classical honor and take up philosophy so as to get a fellowship and then come out for Theosophy.

After reading fourteen hours a day for five months, rest became necessary, and, the risk in the scheme seeming too great, he went to France to Clermont Ferrand and entered at a small university there, following the literary and philosophical lectures for six months. While there he was able to start many on Theosophy and Spiritualism, and had an epitome of discussions printed in French. This made a small riot, pulpits preaching against Spiritualism. From there he came back to London, taught once more for a year, then left, and met H. P. Blavatsky.

Two days after H. P. B. came to London in 1887, he met her at Norwood. She as usual asked him to stop; all seemed familiar as if he had known them all his life. He spent holidays at Lansdowne Road house, working as was possible. In July, 1889, he

came to work under H. P. B. for good, giving up all else. Since then there he has been, and there he also lost that great and good friend whom to know was to admire and revere. No more can be said, as life is all before him, and perhaps he is destined to work long and well for the old T.S.

Mead is strong in word and manner; his eye is bright, clear, and sincere; his voice not unusual; his devotion undoubted. About the medium height, he is built for work and to last. All that we sorrowfully confess is that his hair is just beyond the auburn, like some sunset afterglow.

RELATIONS WITH MASTERS.

ONE of the first experiences of a new Theosophist just acquainted with the doctrine of Masters is a desire to be brought into contact with Them. As yet there can be no fitness, no claim, and the desire is born rather of curiosity or a natural ambition for a rare privilege. As acquaintance with real Theosophy expands, the desire abates, for the fact is perceived both that the privilege has not been earned and that its bestowal would be premature. Then with clearer views as to the actual functions of Masters and as to the immediate duty before the aspirant, comes full conviction that ample resources of ordinary kind exist for present light and strength, as also that relations will arise when, and only when, Masters discern both the need and the right. It may even be said that the fitter the preparation the less the desire, since increasing humility from sense of shortcoming averts the supposition that relations can be yet possible.

In a previous article there were stated the class to whom Masters vouchsafe proof of Their existence, and also Their object in so doing. The class is of those who have been zealous, faithful servants in Masters' Cause, and the object was needed help, sympathy, encouragement, or stimulus. What degree of service warrants the manifestation is of course a question for the donors alone to decide. No one else, the recipients least of all, is in position to conjecture.

Evidently relations may be, as to the workers, conscious or unconscious. The former would exist, in minor form, wherever a Master, by whatever method of communication He might be pleased to adopt, made clear the fact that He had observed the worker, had approved his devotion, and felt for him interest and care.

Such an assurance would demonstrate several things;—that earnest service was certain to attract attention; that it would, when of sufficient amount to justify notice, receive it; that the interest would never cease while the service was maintained; and that it would be sure to manifest whenever circumstances called for help, sympathy, or active sustentation. At a more advanced stage—Chelaship, the connection would be of course distinctly avowed and the Chela be admitted to closer union, but how the avowal would be made, and what terms exacted, and what rules prescribed, must be unknown to us who are without this experience.

But unconscious relations may be just as real. They probably exist in every case where a human soul senses the value of spiritual things and feels an impulse to secure them, for the first flutter of spiritual life must be instantly discerned and welcomed by Those whose mission it is to disseminate such life throughout humanity and to foster its progress. Hence every aspiration connects with Masters and ensures responsive aid. When it so far asserts itself as to lead to active philanthropic work, particularly if in the Society which Masters have established as Their special agency for the spread of the Wisdom Religion at this era, the subject of it is brought more directly (as it is termed) within Their "ray", and thus is affected by the forceful warmth which streams along that. Ideas arise from time to time within his mind which seem quite normal to its usual workings, but which really have been sown there by a Superior; impulses start from no obvious cause, yet the actual cause is not suspected; affairs prosper, but are accounted for on ordinary grounds of energy and persistence. That a Master may be tracing out the course and facilitating its pursuance does not occur to the pilgrim. Yet all the time that influence may be at work, and, if it is unopposed by counter ones, may lead on to a stage of service and of merit where the unconscious help may be revealed to consciousness. Thus, as in evolution universally, there is the incipience of life, the gradual invigoration of that life, its emergence into active function, its efflorescence in visibility, its recognition as a fact.

But let us suppose that spiritual vitality, accompanied with that unselfish effort for others which is its evidence and test, has so far progressed that recognition of it is appropriate. Still there needs an occasion not less so. A superfluous demonstration would be counter to that wise law of economy ruling here as elsewhere in Nature. Masters, we are told, are "reädjusters", not continual interferers at every point and allowing no play to spontaneous movement or to maturing character, but wise overseers who inter-

pose only when interposition is needful to avoid costly loss, to prevent serious mistake, to correct error, to recover from depression, to confer necessary strength, to give encouragement, to assuage doubt, to suggest duty, to arouse assurance. So long as men are fallible they are liable to exhibit fallibility, but thorough devotion gives Karmic claim to help against the fallibility's becoming disastrous and impairing the devotion. At the point where weakness threatens disaster and where Karmic right entitles to assistance, is an epoch justifying a disclosure from Masters. If everything is going well and if no adequate capital of merit has been accumulated, there is no reason for manifestation: in the converse condition, the reason is ample.

How, at such a point, is the manifestation made? Assuredly no one can presume to enumerate all modes, or even apparently fix limits to the action of Masters. There must be many means of which no one short of Mastership can conjecture. Yet in published Theosophical works, and in confidential utterances to others from Theosophists thus honored, it is certain that among those modes there must be *(a)* a message sent through an equally zealous member with an organism psychically fitted for receiving and transmitting it; *(b)* a written communication from a member already in relations with Masters and receiving direction to write it; *(c)* a written communication through and by an actual Chela acting under orders; *(d)* a direct message given by a known Chela and avowedly as message from a Master; *(e)* a precipitated paper effectuated directly by a Master or by a High Chela thus instructed; *(f)* vocal utterances through the physical body of a proper subject temporarily overshadowed or even fully occupied by a Master; *(g)* a communication by a Master himself to the interior being of the recipient, it being seized by intuition and by use of inner faculties. There is of course still another case *(h)*, that where a Master personally appears and speaks; but as this is known only in exceptional instances or where Chelaship actually exists, it has no place in the matter now considered.

To describe tests of genuineness in any or all the above modes must here be inpracticable. Much depends upon what the recipient antecedently knows of the transcriber or writer; much upon the circumstances of the specific case; much upon the intuition of the recipient; very much upon the character of the communication. The present treatment is only of cases where genuineness is amply evidenced to the one concerned.

The immediate effect of such a message is a mixture of humbleness and encouragement: humbleness that so much imperfec-

tion still survives in one so honored, encouragement at the knowledge that a Master has deemed him worthy of His notice. The avowal of the notice is an avowal that relations exist, but as they only exist because of the worthiness thus indicated, the succeeding perception is *first*, that they will exist only so long as the worthiness is maintained, *second*, that they will be annulled whenever that worthiness sinks below the necessary level. Hence follows the conviction that the relations are henceforth on the responsibility solely of the disciple, the Master having already signified His readiness to continue them and the disciple being therefore the one to determine whether his conduct shall make possible the continuance. He has been invested with a privilege: it is for him to preserve or to forfeit it.

Succedent thereupon is a two-fold condition within. There is a new sense of the reality of Masters as a working factor in Theosophical life, and a very deep and heart-touching realization that the recipient's course has been upon the right path, imbued with the right motive, and thus far successful in its purport. His impulses have not been misguided, nor his aspirations visionary, nor his work deficient: all have been endorsed by an authority abundantly capable. Distrust would be both groundless and disrespectful; even uncertainty may be thrown away as unjust. The other conviction is of profound resolution that the course which has received such endorsement shall be pursued, that the relations it has evoked shall be maintained. And thus the effect of a conscious tie to Masters is a union of encouragement with determination.

As conscious relation with Masters is far more than a valued honor, being really of incalculable importance in spiritual progression, the question of its extension and strengthening has enormous moment. Obviously, anything which is incongruous with it, whether of interest, memory, imagination, desire, thought, whether in habits, pursuits, speech, action, needs abandonment as setting up vibrations not concordant and therefore hostile. Men are not perfect beings: if they were, they would not be here: and Masters do not expect a perfection which is necessarily nonexistent. But they do expect at least an honest effort to correct all vibrations which antagonize Their presence and Their influence, even though human weakness ensures occasional slips. And in this correction, as otherwise, Their help is pledged to each such effort. Furthermore, the strengthening of the tie is greatly aided by frequent meditation upon Them and an attempt to sense vividly Their nearness, for this actualizes Them in the mind,

gives Them reality as living presences around and within, makes the tie more close and palpable. Thought, as Theosophy ever emphasizes, is a most potent agent, creating forms, vivifying them, perpetuating them. And when exercised upon existing entities such as Masters, it gives them interior reality, force, influence. Daily the hindrances to their aid abate, the relation becomes habitual, the consciousness of it normal.

How shall relations with Masters be attained? Simply through the performance of duty. There is no other recipe for any good. But duty is a highly inclusive term. It means all that is owed to oneself and one's Higher Nature, all of self-discipline and purification and advance; and it means all that is owed to others, to generous help of the race, to the work of the Theosophical Society. It covers all obligations, but its fulfilment secures all blessings.

Are relations with Masters to be avowed? Certainly never for self-satisfaction, even less for pride or glory. Such a state of mind would vitiate them at once. It cannot be said that at no time, in no circumstances, for no purpose, may this be done, for *Esoteric Buddhism* and not a few other Theosophical publications have had of necessity their groundwork in such relations, but for ordinary Theosophists, not called by obvious duty to proffer personal experience in support of doctrine, there is a silence which is golden. It is no hardship, since the more sacred of life's chapters are not opened on the highway; it is not useless, since it avoids cavil by the jealous and the scoffing; and it is not unwarranted, since the most richly endowed of men are the least assertive or proclamatory,—the very Masters Themselves..

ALEXANDER FULLERTON, F.T.S.

THE SYMBOLISM OF THE UPANISHADS.

I.

STUDENTS of the Oriental Theosophy, which finds its highest expression in the Ten Upanishads, are met at the outset by a serious difficulty which has proved a real stumbling-block in the way of many earnest disciples, and has almost completely veiled the true meaning of these most ancient mystical books to all who have approached them in a purely literary or philological spirit.

This serious difficulty, which is caused by the symbolism of the Upanishads, requires two qualifications for its solution: first, some knowledge at first hand of the interior truths and realities

represented by these symbols; and secondly, a certain acquaintance with the symbology of the great religions of antiquity. This ancient symbology is marked by such a uniformity in countries and times as widely separated as those which gave birth to the Vedas and the Book of Job, the Mysteries of Osiris and the Apocalypse, that, in view of these resemblances, not only is one led to infer an identity of inspiration underlying all ancient symbolism, but also that an acquaintance with the method of expression of one ancient faith will often give clear insight into the darkest passages of another.

The source of this original identity of inspiration is not far to seek: for all the ancient religions treat of the same subject, the mysteries of the interior development of man, and the understanding of the universe which is reached in the course of that interior development. It is evident that a complete and exhaustive understanding of the ancient scriptures and the mysteries of inner life which are hidden beneath their symbols can be attained only by those whose inner unfoldment has gone so far as to identify them with the spirit in which these ancient scriptures were written, the universal spirit of wisdom and goodness. But though a complete understanding of the whole meaning of books like the Upanishads is thus impossible for all but the highest and holiest Sages, one cannot follow the path of interior development, of the inner light, with earnestness and integrity, without gaining some insight into the hidden meaning of the symbols; and this, added to an acquaintance with other scriptures, may make clear much that seemed hopelessly obscure.

The best way to illustrate this is by a concrete example; and we cannot do better than begin with the Katha Upanishad — the "Secret of Death," as one translator calls it — which is distinguished for its purity and beauty of style and its universal application to human life, not less than for its avoidance of mere technical and scientific treatment of certain special powers and potencies of the inner life, such as one finds, for instance, in the Chhandogya and Brihadaranyaka Upanishads. The Katha Upanishad begins:

Vâjashravasa, verily, seeking favor, offered in sacrifice all he possessed. He had a son, also, by name Nachiketas. Him, though still a child, faith entered, when the offerings were brought. He meditated:

— These have drunk water, eaten grass, given milk, and lost their strength. Joyless worlds he gains who offers these. He addressed his father:

— To whom, then, wilt thou give me? said he. Twice, thrice he asked him.

— To Death I give thee, said he.

It would not be contrary to the spirit of these ancient scriptures to find a meaning in the names of Nachiketas and his father. Vâjashravasa may mean "one who sacrifices according to tradition or ritual", while Nachiketas may mean "one who has lost the desire for sensation". But without insisting upon this, we may turn to the general meaning of father and son. A son, in the symbolism of the Upanishads, means a new birth; either spiritual regeneration, or simply reïncarnation; this meaning of the new life which faith had entered, or of the soul in that new life, is represented here by Nachiketas. His father is the past birth, or the condition before the spiritual rebirth, which offers an inadequate sacrifice.

The lean cattle, who have "given milk and lost their strength", represent either worldly enjoyments or the physical powers which enjoy them; just as perfect, well-nourished cows represent the spiritual powers which succeed them. Vâjashravasa, the type of the soul in the former or unregenerate birth, offered up these lean cattle, the physical enjoyments; Nachiketas, his son, the new or regenerate birth, perceived that this offering was inadequate; the offering needed was not the sacrifice of worldly enjoyments, but the sacrifice of self.

[Nachiketas meditates.]

— I go the first of many; I go in the midst of many. What is this work of Death, that he will work on me to-day?

Look, as those that have gone before, behold so are those that shall come after. As corn a mortal is ripened; as corn he is born again.

[Nachiketas comes to the House of Death. Nachiketas speaks:]

— Like the Lord of Fire, a pure guest comes to the house. They offer him this greeting:

Bring water, O King Death!

Fair hopes and friendship, truth and holy deeds, sons and cattle, all forsake the foolish man in whose house a pure guest dwells, without food.

What is the House of Death to which Nachiketas comes? It has two meanings. The first and universal meaning is the physical world, the "world of birth and death" to which the soul comes in each new life. The second, more special, meaning is the underworld, visited by the spirit of the neophyte at initiation.

[After three days, Death returns. Death speaks:]

— As thou, a pure guest and honorable, hast dwelt three nights in my house without food — honor to thee, pure one, welcome to thee — against this, choose thou three wishes.

[Nachiketas speaks:]

— That my father may be at peace, well-minded, and with anger gone towards me, O Death; that he may speak kindly to me, when sent forth by thee; this of the three as my first wish I choose.

[Death speaks :]

— As before will he be kind to thee, sent forth by me ; by night will he sleep well, with anger gone, seeing thee set free from the mouth of Death.

The three nights which Nachiketas passes in the House of Death have also two meanings ; the first, the universal meaning, in which the three nights are the "three times", present, past, and future, the three conditions to which everything is subject in this physical world, the House of Death. The special meaning refers to the initiation in which the soul "descended into hell, and rose again the third day". One of the three wishes of Nachiketas refers to each of these "three times" ; the first, "that the father may be at peace", refers to the past ; the meaning of "father" being the same as before.

[Nachiketas speaks :]

— In the heaven-world there is no fear ; nor art thou there, and fear comes not with old age. Crossing over hunger and thirst, and going beyond sorrow, he exults in the heaven-world.

The heavenly fire thou knowest, Death ; tell me it, for I am faithful. The heaven-worlds enjoy undyingness. This as my second wish I choose.

[Death speaks :]

— To thee I tell it ; listen then to me, O Nachiketas, learning that heavenly fire. Know thou also the excellent winning of endless worlds, for this is hidden in the secret place.

He told him then that fire, the source of the worlds, and the bricks of the altar, and how many and what they are. And he again spoke it back as it was told ; and Death, well pleased, again addressed him.

The next three verses, which speak of the triple fire as part of a ceremony, are evidently a later addition ; they are therefore omitted here. It is possible that they take the place of older verses which spoke too clearly of the sacred fire and were therefore omitted in the later manuscripts. But the secret of the triple fire may be revealed by the words, "he told him that fire, the source of the worlds, and the bricks (of the altar), how many and what they are" ; the triple fire being here the Higher Triad, the unmanifested three that underlie creation, preservation, and regeneration ; as also the being, consciousness, and bliss of the Self, the Âtmâ. The altar being the manifested world, which is crowned by the unmanifested three. The square altar is thus the lower quaternary, the bricks being the four or seven planes or worlds of manifestation. The triple fire and the square altar would thus be the triangle above the square in symbolism, the triangle being the same as the Egyptian pyramid, also connected with "pur" or fire. The "speaking back" is the reflection of the seven in Nachiketas, the individual soul.

[Death speaks :]

— This is the heavenly fire for thee, Nachiketas, which thou hast chosen as thy second wish. They shall call this fire thine. Choose thy third wish, Nachiketas.

[Nachiketas speaks :]

— This doubt that there is of a man that has gone forth ; "he exists" say some, and "he exists not" others say. A knowledge of this taught by thee; this of my wishes is the third wish.

[Death speaks :]

— Even by the gods it was doubted about this ; not easily knowable and subtle is this law. Choose, Nachiketas, another wish. Hold me not to it ; spare me this.

[Nachiketas speaks :]

— Even by the gods, thou sayest, it was doubted about this ; nor easily knowable is it, O Death. Another teacher of it cannot be found like thee. No other wish is equal to this.

This third wish is the essence and crown of the whole Upanishad. Not the first wish "that the father may be at peace," that the past may "sleep well"; nor the second wish, the heavenly fire, are the true mystery of the Secret of Death.

The words, "the doubt that there is of a man that has gone forth," evidently bear two meanings. They refer first to the death of the body, and the doubt as to the survival of the personality. But this is not the deeper meaning. Nachiketas has confidently looked forward to the time when he shall be "released by Death" and "freed from the mouth of Death"; and has spoken of "the heaven-world which enjoys immortality"; so that he does not doubt as to the immortality of the soul, in its ordinary sense of the individual survival after death.

It is not this physical death, but the death which precedes the true spiritual rebirth and inward illumination ; the death of the passions and selfishness, of personal desire, which must be passed through before the initiation by the spirit is reached ; what Paul calls the "death to sin, and the new birth to righteousness"; the death which comes only once, while the physical death comes many times ; the turning-point of the soul, after it has reached its extremest limit on the outward path. This is the death whose secret Nachiketas asks. The "man that has gone forth" would be, in this sense, the Jivânmukta, "for whom there is no return", who has entered Nirvâna, of whom the gods have doubted ; "'he exists' say some, 'he exists not,' others say."

Of this secret there is no teacher but Death ; the death of selfishness must be passed through before an understanding can be reached of that true undyingness "which is not immortality but eternity"; and which may be reached in the midst of life, long before the time of physical death has come.

[Death speaks:]

— Choose sons and grandsons of a hundred years; and cattle and elephants and gold and horses. Choose the great treasure-house of the world, and live as many autumns as thou wilt.

If thou thinkest this an equal wish, choose wealth and length of days. Be thou mighty in the world, O Nachiketas. I make thee an enjoyer of thy desires.

Whatsoever desires are difficult in the mortal world, ask all desires according to thy will.

These beauties, with their chariots and lutes—not such as these are to be won by men — be waited on by them, my gifts. Ask me not of dying, Nachiketas.

This answers to the offer made by the Lord of the House of Death to another neophyte, who, like Nachiketas, "descended into hell, and rose again the third day"; the offer of the kingdoms of this world and the glory of them. It would seem that the knowledge and power which make the spiritual rebirth possible are great enough to render certain the winning of any lesser prize, if the ambition to be mighty on the earth remains. These alternatives are offered, therefore, by the power which, if they are refused, will become the Initiator.

[Nachiketas speaks:]

— By to-morrow these fleeting things wear out the vigor of a mortal's powers. Even the whole of life is little; and chariots and dance are in thy power.

Not by wealth can a man be satisfied. Shall we choose wealth if we have seen thee? Shall we desire life while thou art master? But the wish I choose is verily that.

Coming near to the unfadingness of the immortals, a fading mortal here below, and understanding it, understanding the sweets of beauty and pleasure, who would rejoice in length of days?

This that they doubt about, O Death, what is in the great Beyond, tell me of that. This wish that draws nigh the mystery, Nachiketas chooses no other wish but that.

C. J.

(To be concluded.)

DISAPPEARANCE OF ASCETICS AT WILL.

WE often read of Yogees and Rishees disappearing on a sudden; a moment before, they were speaking to a king or his ministers, their mission ends and they disappear. How could they do so? Did they appear in their Mayâvi Rupa? Could they dissolve their physical bodies at will and re-form them? I was often confronted by these questions but could not answer satisfactorily; many of our Saints have thus disappeared, a few even after the Mahommedan Conquest of India. One was seen to enter a tem-

ple for the apparent purpose of worship, but was never seen to come out again; the temple had but one door and no windows; he was living near the temple long since—in his physical body; his work ended, he disappeared on a sudden.

2. Now it must be understood that in all such phenomena what is absolutely necessary is a developed and trained will and a strong power of concentration practiced for a long time. The Yogi simply hypnotizes the persons present and passes out unobserved. To a person thus trained it is only necessary to concentrate on the thought that his body is without a rupa, and as a strong-scented essence when opened in the midst of an assembly affects all present, that focalized thought sends out rays on all sides and affects or hypnotizes those standing near; and they do not see the Yogi, though he might pass by them or be close to them. That this can happen has been already proved in France and other places by hypnotic experiments.

3. But no such successful concentration is possible without preliminary training, without long practice. In those days they never tried to know something of every thing, but each tried to *excel in that which appeared best suited to his nature.*

4. The Yogees in those days mixed more freely with men, and perhaps the conditions were more favorable then. It was only after the battle of Kuru Kshettra and the death of Sree Krishna that they retired to thenceforth live in a secluded sacred spot where the influence of the Black Age would not be felt.

5. And now Antardhanam, as such disappearance is called, is no longer regarded by our Indians, educated in the science of the West, as belonging to the realm of truth and reality, until western hypnotism, a monster infant of occult laws, shows them that Antardhanam is not an impossibility after all.

6. But that power of Concentration, that preliminary training are no longer to be found in us. We aim at knowing all about everything, can talk on a variety of subjects which must have bewildered many a sage, had they been living still, and we are always *active* and talking, and imagine that we are progressing.

7. Thus in the Yoga Sutra of Patanjali we find in the twenty-first Sutra of Bibhuti Padu that on concentrating on the rupa of our body, its visibility being suspended, there is no more union with the power of seeing, and Antardhanam is accomplished. Now it must be understood that in order that we might see an object three things are necessary, viz.: 1. The visibility of the object; 2. Our power to see; and 3. The union of the two. If, for instance, there be no transparent media between our eyes

and the object to be seen, the first condition is wanting and we do not see it; if, again, the object is visible but our eyesight is not strong enough, we do not see it because condition No. 2 is not fulfilled. It sometimes happens that being deeply absorbed in thinking we sometimes do not see an object though perfectly visible to us and our eyes directed towards it; in this case there is no union between the two. To make an object invisible, therefore, we should cut off this *union*; in order to do this, the minds of others must be affected, and this is done by a trained and concentrated will.

KALI PRASANNA MUKHERJI.

Barakar, India, September 10, 1893.

ED. NOTE.—The aphorism of Patanjali on the subject of this article is No. 21, Book II, and in the American edition reads as follows:

By performing concentration in regard to the properties and essential nature of form, especially of the human body, the ascetic acquires the power of causing the disappearance of his corporeal frame from the sight of others, because thereby its property of being apprehended by the eye is checked, and that property of sattva which exhibits itself as luminousness is disconnected from the spectator's organ of sight.

In the old edition and in that published later by M.N.Dvivedi, the word used for concentration is sanyama. This is to be translated as concentration, and also "restraint", which comes to the same thing. The aphorism raises the issues made by modern science that no disappearance is possible if the object be in line with a normal eye and there be light and the like. Hypnotism has for some made the modern view a little doubtful, but many deny hypnotism, and the cases of disappearance in those experiments have all been but disappearances for the senses of but one person who is admittedly under some influence and is not normal in organ and function. The author cites alleged cases of complete disappearance of ascetics from the sight of normal persons normally exercising their senses. It is not a case of hypnotism collectively or otherwise, but should be distinguished from all such. In hypnotic cases normal function is abated and the mind imposed with an inhibiting idea or picture which seems real in action to the subject. In the cases of the ascetics there is left to those about perfect control of their organs and senses, the powerful mental action of the ascetic bringing into play another law, as indicated in the aphorism, which prevents the senses, however normal, from seeing the form of the ascetic. Form, it is held by the occultists of the school to which Patanjali must have belonged, is an illusion itself, which remains for the generality of people because they are subject to a grand common limitation due to the non-development of other than the usual senses. It would seem that all clairvoyance might prove this, as in that it is known by the seer that every form visible to our eye has extensions and variations in the subtler parts of its constitution which are not visible on the material plane. The illusionary nature of form in its essence being meditated on, one becomes able, it is held, to check the "luminousness of *sattva*" and thus prevent sight. This does not mean that ordinary light is obstructed, but something different. All light, gross or fine, is due to the universal *sattva*, which is one of the qualities of the basis of manifested nature. And besides showing as ordinary light, it is also present, unseen by us it is true, but absolutely necessary for any sense-per

ception of that sort, whether by men, animals, or insects. If the finer plane of this luminousness is obstructed, the ordinary light is none the less, but the result will be that no eye can see the body of that person whose mind is operative at the time to cause the obstruction of the luminous quality mentioned. This may seem labored, but it is in consequence of our language and ideas that such is the case. I have known some cases in the West of disappearances similar to those mentioned by the foregoing article, and in *Secret Doctrine* and, I think, *Isis Unveiled* are some references to the matter where the author says the power conferred by this is wonderful as well as full of responsibility. While very likely no Theosophist or scientist will be able to use this power, still the cases cited and the explanation will go towards showing that the ancient Rishees knew more of man and his nature than moderns are prone to allow, and it may also serve to draw the attention of the mind of young Indians who worship the shrine of modern science to the works and thoughts of their ancestors.

BUDDHA AND A DEVA.*

THUS I have heard. On a certain day the Blessed one (Buddha) dwelt at Srasvati, at the Jeta grove, in the garden of Anatapindaka. When the night was far advanced, a radiant celestial one (Deva), whose countenance was exceedingly sublime and whose refulgent splendor illuminated the whole of the grove, approached the Bhagavat (Buddha) and worshipped him, standing aside. He then addressed the Bhagavat in verse—What is the sharpest sword? What the deadliest poison? What the fiercest fire? What the grossest darkness?

Bhagavat replied in verse—A harsh word is the sharpest word; covetousness, the deadliest poison; anger, the fiercest fire; ignorance, the grossest darkness.

The Deva asked: Who does gain the greatest benefit? Who does lose the most? What is the most invulnerable armor? What the best weapon?

Bhagavat replied: He is the greatest gainer who gives to other, and he loses the most who receives from other. Patience is the most invulnerable armor; wisdom the best weapon.

Deva: Who is a thief? What is the most precious treasure for the wise? Who is a robber (not only on the earth, but also in the heaven)?

Bhagavat: Evil thought is a stealer; virtue, the most precious treasure for the wise. Immorality is a robber, not only on the earth but also in the heaven.

* A Sutra, translated from the Chinese by M. Matzuyama. From Tracts of Buddhist Prop. Soc. of Kyoto, Japan.

Deva: Who enjoys the greatest happiness? Who is the richest? Who is the noblest? Who the most ignoble?

Bhagavat: He whose desires are moderate is most happy; he is richest who is contented; the virtuous is noblest; the vicious is basest.

Deva: What is that which is attractive? What is that which is disgusting? What is the most horrible pain? What is the greatest enjoyment?

Bhagavad: Good is attractive; evil, disgusting. Of all the pains, the hell is the most tormenting; the deliverance from re-birth is the height of bliss.

Deva: What wish is right and proper? What wish is wrong and improper? What is the most violent fever? Who the best physician?

Bhagavat: Emancipation from transmigratory existence is right and proper to wish for; but not all the evil desires. Concupiscence is the most violent fever; Buddha, the best physician.

Deva: What power is able to ruin all the world? By what influence is all the world confused? What makes us forsake our friends? What does prevent our being born in the heaven?

Bhagavat: It is by ignorance that all the world is ruined, and by sceptics that it is confused. A cruel, covetous heart causes us to forsake our friends. Our attachment to agreeable objects renders it impossible for us to be born in the heaven.

Deva: What is it that neither fire can burn, nor water corrode, nor wind crush down, but that is able to make good the whole world? What was secure from the attack of a malefactor who would come to take it away?

Bhagavat: Blessing!

Deva then asked and said: Now I have only one doubt left to be resolved; pray clear it away for me:—Who has been, is, and will be the greatest self-deceiver?

— Bhagavat answered and said: Whoever possesses great riches, and yet fails to use them for promoting his blessings, has been, is, and will be the greatest self-deceiver.

The Deva, having heard the words of the Bhagavat, was full of exceeding joy, and worshipped him, throwing himself down at his feet. And he disappeared suddenly from the presence of the Bhaghavat.

"There are three branches of the law. Sacrifice, study, and charity are the first".—*Chandogya Upanishad.*

THEOSOPHICAL CORRESPONDENCE CLASS.

SOME WORK OF THE CLASS.

THIS Class was started in the American Section for the purpose of helping the members in the course of study and in all matters pertaining to the Society. Very soon after the first notice was given members began to come in, and at this date, December, one hundred and forty-six persons have joined, coming from all parts of the Section. No authority is claimed, and members are helped by comments made on answers and by references to books and articles. At the same time it is likely that a large index or reference book may result from the work, referring to all sorts of articles and subjects in the whole field of T.S. literature. This in itself will be a valuable thing to have, and if means and energy warrant it might finally be gotten out in book form.

In the first list of questions the following among others was put:

What is the basis, genius, and spirit of the T.S. constitution?

Its object was to direct the mind to the organization itself, and to give an opportunity to personally with each one point out certain matters which ought to be better understood than they are, as the replies demonstrate. Some sample replies are here given without names.

39. I have been a member of the T. S. for eight years, and have never seen its constitution *nor ever heard of any*.

42. The basis of Theosophy is the revelations by letters and speech from Mahâtmas; its genius and spirit, the teachings of eternal truths of nature and universe.

62. Its basis is the establishment of a Universal Brotherhood. Its genius is to awaken the sleeping soul of man to a knowledge of its true powers, its true work, its true destiny. To arouse and stimulate to action the untried, undeveloped forces of the soul. To lift man out of the illusions of matter that he may make a more steady and rapid progress toward his spiritual development and perfection. To teach him to estimate correctly between material and spiritual progress, just how much one is worth in comparison with the other and just *what* ends are *to be obtained with one or the other*.

Its spirit is to eliminate selfishness, to inspire in the individual a beneficent, universal love of humanity in preference to a selfish, personal love. To persist in an increasing endeavor to purify the soul, lift the aspirations, ennoble the thoughts, not so much for the sanctification of self, as for the sake of purity and righteousness as principles of the Divine Will and for the maintenance of the Divine Harmony. And also for the psychical influences unconsciously engendered by holy thought and holy living. To eradicate error, false concep

tions, mistaken interpretations. To annihilate prejudice and all systems of hasty, unjust conclusions. To follow out the golden rule "Do unto others as you would be done by." To incite to an exact uprightness *in all things*. To cultivate tolerance, patience, gentleness, sweetness, humility, and devotion in the cause of others.

41. The basis, genius, and spirit of the Theosophical Society is unselfishness, or the Fatherhood of God and the Brotherhood of Man.

69. The basis of the T.S. is a belief in the unity of all life, spiritual and physical; its genius that this unity of all life brings us into such relations directly or indirectly with other races, nations, and brother men as to cause any injury done by one to another to mutually affect other races, nations, and men upon the earth. Its spirit is that of compassionate sympathy for, and mutual helpfulness to, all beings.

90. The basis, genius, and spirit of the T.S. Constitution are expressed in the first object and in its motto, "There is no Religion higher than Truth". It would unite men of all creeds and races in a bond of brotherhood and mutual toleration upon the common ground of Truth, which is the nucleus about which all creeds and dogmas have crystallized.

58. Sincere and earnest belief in the Masters of Wisdom seems to me to be the basis of the Theosophic Constitution.

9. The basis of the T.S. is the Brotherhood of Man; its spirit is entirely unsectarian and has no creed or dogma to promulgate; respectful tolerance is shown to all religions, creeds, and races of men; the genius of the T.S. is the desire to uplift humanity to a higher level.

33. Oneness, development, charity.

The above are fairly representative of all, and of the general spirit of this Section. They show that all have missed the gist of the question, which was directed to the organic law under which we work, but at the same time demonstrate that the true idea of the movement as a human development is pretty well understood. If the question had been as to the movement apart from the Constitution of the Society, all the replies would have been very good. Number thirty nine apparently saw the precise point from the reply that he or she had not even heard there was a Constitution. But that also illustrates another thing, that it is possible to proceed vigorously with such a work as ours even if the members do not think there is any organic law. Of course it would not do for officials to be ignorant of the Constitution, but it appears that if men are working as so many in the T.S. do work the law need not be known, inasmuch as they become in themselves the right law. However, the way to have replied properly to the question as put is something like the following:

"The Basis: *(a)* Equality of members irrespective of caste, sex, color, race, or creed; *(b)* Autonomy or self government of all Branches and Sections; *(c)* Federation, in which, though each Branch and Section governs itself, all must act in conformity to the general Constitution; thus the Branches of a Section are

under the jurisdiction of the federated Section and governed by its general law, which in turn must conform to the law of the whole T.S.

In addition to the foregoing, the basis, genius, and spirit of the organic law or Constitution are autonomy, equality, non-sectarianism, non-dogmatism, absence of creed, and tolerance of opinion. The objects of the Society *are the aim* to which the Constitution is directed.

The Theosophical movement as distinguished from its Constitution is based on fraternity and unity, its genius is the pursuit of truth and tolerance, its spirit is unselfishness leading it to spread the truth with tolerance and to work for the uplifting of the race.

From all the above a branch might exist as one of the T.S. and be composed wholly of members who had a specific belief, provided they did not force it on others nor claim for the belief the endorsement of the organized Society".

LITERARY NOTES.

NOVEMBER LUCIFER gives Dr. Buck's paper, "Theosophy historically considered as underlying all Religions and Sacred Scriptures," read before the Parliament of Religions. "The Battle of Salamis" is a vivid description by one who was killed during the course of it. "Ibsen's works in the light of Theosophy" is begun, as also a fine article on "Ancient Egypt". Mr. Mead's "Intuition" opens auspiciously, but lapses into mere quotation from the *Bhagavad Gita*, so that, although closing well and quoting a beautiful Persian legend, it is far less instructive than it might have been. "Theosophy and Theosophists" is true enough, but not as able as Mr. Kingsland's productions usually.—[A. F.]

NOVEMBER THEOSOPHIST. "Old Diary Leaves XX" deals with the teaching given to and the Occult experience of Stainton Moses, with some curious facts as to the persistence of the "Lodge scent", especially as to H.P.B's hair. "The Esoteric Significance of the Ten Avatars" begins very well and might be of exceeding interest, but is not. The second Avatar of Vishnu, the Kurma (tortoise) is described without any reference to a tortoise at all. "Phenomena of Slade while sleeping" narrates most singular incidents occuring when that famous medium was unquestionably asleep. "The Doctrine of Maya and the Hindu Scriptures" is a very able article, in the style and worthy of Mansel, and is specially interesting because denying that the doctrine is ever explicitly put forth in Hindu sacred books. The summation on pages 99 and 100 of the actual doctrine taught is singularly fine, admirable for condensation, clearness, and rationality, and is most gratifying to Westerns who, no less than the learned writer, believe in a "Universal Spirit, intelligent and eternal, omnipresent and omnipotent", who "wills" the "process of evolution called laws

of Nature". The treatment of "liberation" and illusion is equally satisfactory. "American Indian Jugglers" narrates astonishing feats, probably a revelation to most persons in the U.S. The editorial comment on the second paper following is very nice, though it misses the point of the paper itself, and also fails to perceive that the objection had been therein anticipated and met. Sepharial gives the "Horoscope of H.S.Olcott, P.T.S.", and the subject of it makes the needful corrections. Like other astrological readings, it is a mixture of singular accuracy with as singular error. The *Theosophist* is quite right in thinking the *Forum* too expository of the views of two persons (however differing!), and if it has any recipe for cajoling or extorting contributions from F.T.S. in general, that recipe would be as welcome to the two as to their readers. "Cuttings and Comments" is a delightful addition to the *Theosophist*.—[A.F.]

THE NORTHERN THEOSOPHIST is a new periodical without locality stated, but the last line of the last page (8th) says that communications may be sent to Middlesbrough, apparently in England. The editorial is remarkably sensible and good, and there are other worthy contents. Price is only a penny. Bertram Keightley is announced to lecture through the Northern Counties early in January, which means a great boon to that region.—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. 12, gives two papers, "The Legend of the Grail" and "Karma", both by Mr. R. Machell and both charming in matter, spirit, and diction. The former states the original of the various legends and explains their symbolism Theosophically, all in a sweet and gracious style which makes them the more attractive. It reminds of Miss Hillard. "Karma" is not less delightful, and most clearly explains the bearing of the great Law on questions of Justice and Prayer, showing with peculiar lucidity the error of supposing that help to sufferers is a necessary interference with Karma. But should not the word "not" on line 8 of page 13 be expunged? There is a mixed metaphor on the last page, and the curious (however common) mistake is made of using "fruition" as if it meant "fructification" instead of "enjoyment", but such delightful papers can well excite the envy of even the sternest verbal critic.—[A.F.]

THEOSOPHY; ITS AIMS AND TEACHINGS, by J.H.Fletcher and S.G.P.Coryn, is a pamflet of 15 pages treating excellently well the main truths of Theosophy in form for popular comprehension. Under distinct heads these are clearly and tersely expounded, the whole constituting a good work for distribution, though a little peremptory in tone. There is one assertion requiring emphatic rebuke, —"Theosophists are Pantheists". No one has the right to make such an assertion of a whole body when, as is well known, it is true of only a part, and the assertion is thus not only false but audacious. It would be instantly repudiated by many of the more devout Theosophists, and, by some of the more logical, repudiated with indignation. F.T.S. who undertake to appropriate to their own little schools the whole term "Theosophy" incur something much more serious than exposure by a reviewer,—the danger of repelling and revolting from the Wisdom Religion thoughtful inquirers who as yet do not know that a pamfleteer is not the T. S.—[A.F.]

SECRET DOCTRINE. Volume one of the new edition of *Secret Doctrine* is now ready, and a copy has been sent, charges paid, to all subscribers who have complied with the conditions under which the reduced rate, $10.50 per set, was offered. Volume two, it is now thought, can be sent out in January: as to the

Index, we have not information sufficient to assign a date on which it will certainly be ready.

KEY TO THEOSOPHY, IN SPANISH. Brother Josè Xifre of Madrid, Spain, has translated and published in Spanish H.P.B's book under the title of *La Clave de la Teosofia*. It is from the establishment of Julian Palacies, Calle del Arenal, num 27, Madrid, Spain, from where it may be had. It has a portrait of H.P.B. There is a prologue by the translator in which is a short statement of the Theosophical movement. He says that all the miseries of the race flow from selfishness and ignorance, and that our object is to do away with these by enforcing Universal Brothorhood and giving the truth as to man's nature. There are also a good glossary and appendixes. The latter give the facts about the Society so as to inform inquirers. Spanish address is "Revista Teosofica", Cervantes 6, pral. Madrid. We hope it will have a wide circulation among Spanish readers.

Mirror of the Movement.

AMERICA.

MR. BURGHAM HARDING arrived at Syracuse, N.Y., on 21st November, and was entertained by Mr. Underhill and Mrs. Clarke. Besides the usual Branch meetings, parlor talks were given at the houses of Dr. Walsh, Mrs. Myers, Mrs. Goodrich, Mrs. Kenyon, and others. Sunday, 26th November, lectured at Butler's Hall, which was crowded. Sunday, Dec. 3, occupied the pulpit at the May Memorial Church by invitation of the pastor, Dr. Calthorpe, and spoke on Theosophy to a large and appreciative audience.

This branch was organized last October by the united efforts of Dr. Dower and Mr. Gerhardt, and has already enrolled between 40 and 50 members. The meetings are well attended and great interest is aroused among many leading inhabitants. A strong spirit of harmony and desire for greater knowledge of Theosophy is exhibited.

December 11, passed the day at Cornell University, Ithaca, N. Y., among the members of a class recently formed for the study of Theosophy. Reached Jamestown, N. Y., December 12. This branch has awakened to new life, a headquarters has been taken on a leading street, where one of the members will reside. The hall will seat about 100. A syllabus of discussions will be used at the usual weekly meetings, public lectures will be given on Sunday evenings, besides classes for study. For the convenience of the numerous Swedish inhabitants, it is proposed to hold classes in that language.

On Sunday, 17th, occupied the pulpit of the Congregational Church at the usual morning service. There was a good attendance. In the evening lectured at Skandia Hall on "Theosophy in the Bible." Parlor talks have been given each evening at the members' houses, and the outlook is very encouraging.

ARYAN T. S. had Sunday evening lectures in December: 3d, *Man, Visible and Invisible*, Wm. Q. Judge; 10th, *The Moneyed Poor*, H. Alfred Freeman; 17th, *Witchcraft*, Leon Landsberg; 24th, *Theosophy as a Religion*, Alexander Fullerton; 31st, *Magic*, Henry T. Patterson.

New England Theosophical Corporation. This is a corporation which has been formed in Boston by members of the T.S. there and in its vicinity for the purpose of acquiring a headquarters and forwarding the general practical good of the movement. They have a house at 24 Mt Vernon St., near the State House and the famous Common. The President is Geo. D. Ayers, Vice Pres., Robt. Crosbie, Sec., Miss M. Guild, Treas., Fred. L. Milliken. The Directors are taken from the membership of the Branches. By means of this corporation all the New England Branches can, if they wish, unite in all practical work, and there is a large field for it in the New England States. Members of the Society will live in the house, and from rents thus obtained, as well as from other theosophical practical matters, the income to run it is expected to come.

The Toledo Branch has been favored by a visit from Mr. Claude F. Wright, and from Friday Nov. 24th until the following Tuesday afternoon he was indefatigable in holding meetings and talking with members. He has left not only a lasting impression upon the hearts of Toledo F.T.S., but a reminder of his visit in the form of numerous Theosophical symbols, with which he decorated the walls of Lotos Hall. Since its organization, not one year ago, the Branch has added six names to its roll, now numbering thirty-one. In spite of the loss of the President by death and the removal of the Vice-President from the city, the work continues with unabated interest, each member seeming to feel an added responsibility. The word "Service" has been adopted as the watchword of the Branch, and will soon be placed by the fine portrait of Madame Blavatsky which adorns Lotus Hall.

Brooklyn T. S. had Sunday evening lectures in December: 3d, *Man's Place in Nature*, Jos. H. Fussell; 10th, *Evolution Through Re-birth*, Wm. Main; 17th, *The Heaven of Theosophy*, Alexander Fullerton; 24th, *Talmudism and Theosophy*, Leon Landsberg; 31st, *Memory*, Harrie S. Budd.

"H.P.B." T.S. had Sunday evening lectures in December: 3d, *Magic*, H. T. Patterson; 10th, *Vibrations*, Jas. H. Connelly; 17th, *Visible and Invisible Man*, Wm. Q. Judge; 24th, *Man's Place in Nature*, J. H. Fussell; 31st, *The Moneyed Poor*, H. Alfred Freeman.

Chicago's Lecture Bureau has been strengthened by the addition of another member, Miss Eva F. Gates, who is the sixth speaker enlisted for regular duty. During December the following lectures have been given: "Theosophy in Practice," Miss Pauline Kelly; "Law of Re-birth," Mr. R. D. A. Wade; "Life Is What We Make It," Miss Eva F. Gates; "Theosophic Ideals," Mr. George E. Wright; "Life, Here and Beyond," Miss Leoline Leonard; "Christmas Thoughts," Mrs. M. M. Thirds. During his recent visit Brother Claude F. Wright adorned the walls at headquarters with several Theosophical symbols, among the paintings being the Society's seal and the winged globe. Additional furnishing for our rooms includes a new outfit for the platform and a piano.—(*Communicated.*)

PACIFIC COAST ITEMS.

Willamette T. S., Portland, Oregon, had Sunday evening lectures in December: 3d, *Clairvoyance and Dream States*, A. Schutz; 10th, *English Mystics*, Mrs. M. E. Martin; 17th, *Reincarnation*, Mrs. M. J. Robinson; 24th, *Socrates and the Grecian Philosophers;* 31st, *Life and Work of Madame Blavatsky*, Mrs. A. R. Read.

THE LAST DAYS OF NOVEMBER were spent by the Pacific Coast Lecturer in Stockton, California. T. S., informal public and other meetings were held. A lecture on "Satan—Good and Evil" was given December 3d to an interested audience. Stockton Branch has a library and headquarters. Heretofore branch and public meetings have been held as one. But the Branch decided to separate this into two. Branch meetings will hereafter be held during the week, at which more systematic study will be had. The regular Sunday evening public meeting will be continued, but with the added factor of doing that kind of work which appeals particularly to beginners and the general public. The intention is in future to engage more actively in both branch and public work. Help will be received from the Pacific Coast Committee Lecture Bureau, and indications are hopeful.

MACON T.S., Macon, Georgia, has elected as President Mr. Iverson L. Harris, and as Secretary Mr. Walter T. Hanson, Bibb Manufacturing Company.

EUROPE.

A SCANDINAVIAN SUB-SECTION has been organized under the Presidentship of Dr. G. Zander. Some 250 members of T.S. residing in Sweden, Norway, Denmark, and Finland are on its roll. Ten charters have been recently issued to new Lodges in these countries, and the activity seems to be steadily increasing. In one small town Mr. Algren drew an audience of over 500 people.

THE NORTH OF ENGLAND FEDERATION of the T.S. has been formed by some of the northern Lodges to organize the spreading of Theosophy in that part of the country, and to review and compare the work done there. A quarterly meeting of the Federation was held on November 4th in Bradford; delegates attended from the Bradford, Athene, Harrogate, Leeds, Liverpool, Manchester City, Middlesbro', and other Lodges. Mrs. Isabel Cooper-Oakley was present from Headquarters. A special supplement was issued with the December *Vâhan* giving a report of this meeting. The principal subjects discussed were: philanthropic work in the neighborhood of Lodges; presswork and correspondence; the education of Theosophists, young and old; the correspondence scheme started by the General Secretary, American Section; Finance. This second meeting of the Federation was characterized throughout by much good feeling and enthusiasm.

BLAVATSKY LODGE, LONDON, has been very active of late in spite of the absence of its President, Mrs. Besant. *The Ocean of Theosophy* is still discussed at the Saturday meetings. Of the Thursday evening open lectures, one given by Dr. A. Keightley on *The Action of the Lives* was thought to be of special interest as showing how much could be adduced from microscopic research in support of various Theosophic tenets. Mrs. Keightley's paper entitled *What Proof have We?*, Dr. Wynn Westcott's on *The Rosicrucians, their Religion, Ethics, and Policy*, Mr. Mead's on *Gnostic Christianity*, and Mrs. Cooper-Oakley's on *The Voice of the Silence* were perhaps the most appreciated of any others lately given in this Lodge. A "Question Box" has been put up in the Hall, and members are invited to insert written questions for reply at the meeting following the one at which they are read out.

A LOTUS CIRCLE has been started at Headquarters on lines similar to those followed in America. This has been done owing to the exertions of Miss A. M. Stabler of the H. P. B. Branch in Harlem. Already considerable success

has attended the innovation. Workers here are consequently once more indebted to American enterprise.

THE DUTCH LODGE, next to the Swedish, shows the greatest signs of health and steady progress amongst the foreign Branches. The Amsterdam Headquarters has been recently enlarged, and now has a room which will easily seat a hundred persons or more. Propaganda is not confined to existing centres only, but the war is vigorously carried into the enemy's camp—Antwerp, Haarlem, Rotterdam, and other at present untheosophical towns being visited in turn. University students in Holland seem to listen with more readiness than elsewhere. In England a halo of conservatism surrounds them which is hard to break through.

INDIA.

THE WORK of two young men, members of the T.S. at Bellary, deserves notice. They are R. Jagannathiah and T. Swaminatha, who have been publishing the *Bodhini* but have turned their attention now chiefly to a vernacular publication fund and work for the T.S. in the vernaculars of the district. This has been very uphill work, and they deserve praise for continuing, and also further help from those who can give it. In 1887 they started the Sanmarga Samaj, its declared objects being, in fact, a rendering of those of the T.S. so as to bring them home to those who read only in Tamil and Telegu. That effort brought them in touch with the masses, and now they have gone further. A free Sanscrit school was started and a pandit secured for it, and now some twenty students are on the roll. The school was recently raised to high school standard, and the government has recognized it as "Advanced". An improvement is proposed by them in the way of adding a place for boarding poor students who are now willing but unable to attend. To cover this they have begged rice and grains from people and have also obtained promises from a village to keep it up. They find the villagers true to their promises, but many difficulties impede the way. They need tracts and leaflets in the language, and this calls for printing, which now has to be done far away and is costly. They expect to have five new students from the proceeds of the rice donations. These are all to be educated Theosophically so as to be able to preach and explain symbols, ceremonies, and the like, and thus by giving rational explanations to wean people from dogmatic and theological views. The plan also includes a Theosophical Journal for the villagers who would collect at night to hear it read and expounded to them by the preachers of the Samaj. This is unusual in the West, but is a custom in India. It is also proposed to issue translations in Tamil and Telugu of T.S. books and thus bring those to the people. All this sort of work is just what is needed. It is hoped by them and others that it may lead in time to an actual vernacular section at work for and under the T.S. Any one who feels moved to help this work should send a remittance to Secretary of Sanmarga Samaj, Bellary, India. The literature and lectures of T.S. in English reach only those who know that tongue, but this work if fully carried out will reach down through the whole mass of India's peoples and bring the light of Theosophy there where it is as much needed as anywhere, and indeed for India it is more needed there than in any other stratum of society. The work ought not to be opposed because it was not started by the T.S., as it was and is done by members who are devoted and who desire to reach the people gradually in the only way possible for them.

MRS. BESANT IN INDIA.

The very gratifying news has reached here that Mrs. Besant is now actually on Indian soil. She sailed from Marseilles in company with the Countess Wachtmeister, and arrived at Port Said after but little really bad weather. At Aden, beyond the Red Sea, a message of greeting was received from Col. Olcott, and then the steamer proceeded to Colombo, where the Col. had gone to receive the illustrious visitor. During the voyage Mrs. Besant gave several Theosophical lectures by request, taking opportunity to give the Anglo-Indian officials on board a taste of the venerable literature of the land they are ruling without understanding. At Colombo Mrs. Besant was waited upon by Col. Olcott, Mr. d'Abrew, Mrs. Higgins, and others, and a most enthusiastic reception vouchsafed. Particulars of her Indian tour may be expected in later PATHS.—[A.F.]

CEYLON.

THE SANGAMITTA GIRL'S SCHOOL at Colombo, Ceylon, has been inspected by the Government official, who pronounced it *the best on the whole Island.* This abundantly vindicates the choice of Mrs. Higgins as Principal. The School is in great need of financial aid, but also of a lady-teacher to assist Mrs. Higgins, the pupils now numbering one hundred and seven, of whom twenty four are boarders. It is thought that within five years there may be from two hundred to three hundred schools in Ceylon under influences more or less Theosophic, the popular movement having rapidly extended. If there was money to make these schools absolutely free, the work of educating the future mothers in Ceylon, already so practical and useful, would be of unspeakable value. The General Secretary will always most gladly forward any contributions for the Sangamitta School.

ADYAR DEFALCATION FUND.

In addition to the money acknowledged in December PATH, the following has been received:

Brahmana T. S.	$5.00	Dr. A. B.	$3.00	M. J. B.	$5.00
Col. W. L	10.00	S. S. C.	1.00	M. P.	2.00
Dr. S. E. W.	5.00	C. H.	1.00	H. W. G.	2.00
J. G.	2.00	Seattle T. S	2.00	A. O. R.	2.00
J. S.	2.00	X. N. McK	1.00	G. A. B.	1.00
Vyasa T. S.	5.00	A. M. S.	20.00	J. R. P.	12.50
R. O. R. B.	1.00	Dr. J. D. B.	10.00	C. H. M.	1.00
M. J. R	12.50	E. B.	5.00		
Dr. R. A. B.	2.00	A. S. B.	10.00		$123.00

Already acknowledged, $320.30. Total to December 19th, $443.30.

Live in the pure light of the Higher Self, which alone can save thee from the enemy.—*Daily Items.*

OM.